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Turning Boycotts into Markets: The Role of Animosity and Social Norms in Halal Consumption

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Abstract

Background: Boycotts are a common way for people to show their activism, often based on ethical, political, or religious reasons. In places where most people are Muslim, these boycotts often relate to the choice of halal products, as consumers tend to avoid brands that don't meet their religious or moral standards. This study uses the Theory of Planned Behavior, Animosity Theory, and Religious Consumption Theory to explore how people's attitudes toward boycotts, their level of religiosity, and their knowledge about halal products affect their desire to buy halal items.

Methods: A survey was carried out among 410 Muslim consumers in Pakistan using purposive sampling. Scales that had been used in previous studies were modified to fit a 5-point Likert scale. The data was analyzed using PLS-SEM (Smart PLS 4.1) to check the reliability and validity of the measurements, also to examine the relationships between variables, including mediation and moderation effects.

Results: Boycott attitude ($\beta = 0.421$, $p < 0.001$) and religiosity ($\beta = 0.317$, $p < 0.001$) predicted consumer animosity; halal knowledge ($\beta = 0.296$, $p < 0.001$) directly influenced halal purchase intention. Consumer animosity positively affected purchase intention ($\beta = 0.418$, $p < 0.001$) and mediated both boycott attitude and religiosity effects. Subjective norms strengthened the animosity–intention link ($\beta = 0.102$, $p = 0.019$). The model explained 64.3% of purchase intention variance.

Conclusion: Findings highlight the intertwined moral, emotional, and social drivers of boycott-driven halal consumption, offering both theoretical contributions and strategic implications for halal marketers and policymakers.

Keywords: Boycott Attitude, Consumer Animosity, Halal Knowledge, Religiosity, Halal Purchase Intention, PLS-SEM, Subjective Norms.

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1. INTRODUCTION

Halal products have grown a lot around the world, and now they are not just for food but also include things like cosmetics, medicines, and even services (Rafiki et al., 2024). This growth is because of more than just religious needs for Muslims it also shows that people see halal as a sign of good quality, safety, and ethical values (Fauzi et al., 2024). A report called the State of the Global Islamic Economy says the halal market could be worth over $3 trillion in the future. This is because there are more Muslims, and people are becoming more aware of what halal means (Can, 2022). For Muslims, buying halal foods is a religious duty based on the teachings of the Qur'an and Hadith. However, it's not just about religion that influences people's choices. Other factors like culture, personal beliefs, and economic situations also play a role. One recent trend that has drawn attention is product boycotts (Ab Halim et al., 2022; Jafari & Saleh, 2024). Boycotts happen for various reasons, such as political, moral, religious, or social issues, and they are about not buying certain products to make companies or governments change their behaviour (Tao et al., 2022). In places where Muslims are the majority, boycotts often happen when people think a product or company is against Islamic values or is supporting causes that are not in line with Muslim interests (Assiddiqi et al., 2024). For example, there have been many cases of boycotts against products from companies or countries that are seen as being against Muslim interests in places like Malaysia, Indonesia, the Middle East, and other Muslim communities (Tao et al., 2022). These boycotts can lead to more people buying halal-certified products, not just because they follow religious rules but also as a way to show their identity and values (Husaeni & Ayoob, 2025).

The connection between boycotting behavior and choices related to halal consumption is supported by the Theory of Planned Behaviour (TPB) (Ajzen, 1991) and the Value–Attitude–Behaviour (VAB) model (Homer & Kahle, 1988). TPB suggests that people's attitudes towards a behavior, the social pressures they feel, and how easy they think it is to act predict how likely they are to perform that behavior (Muna & Eka Mitariani, 2024). In a boycott situation, people's views about the boycott and the pressure they feel from others to take part can increase their dislike for the products being boycotted, making them more likely to choose halal alternatives. The VAB model adds that strongly held values, like religiosity, influence attitudes, which then influence behavior (Abdullah et al., 2021). In this case, religiosity and knowledge about halal can create positive feelings towards halal products and make the boycott effect stronger. Earlier studies have looked at factors affecting the intention to buy halal products, such as religiosity, knowledge about halal, trust, and how credible halal certification is (Fauzi et al., 2024; Masruroh & Mahendra, 2022). Others have studied consumer boycotts as a way of expressing political or ethical concerns (Anggarkasih & Resma, 2022). However, there is not much research that connects these areas—linking participation in boycotts, personal values, knowledge, and feelings towards the products being boycotted to the intention to buy halal products. Understanding this connection is important for halal businesses and policy makers, as it shows how boycotts can change consumer demand and the psychological factors behind these changes. Although the research on consumer boycotts and halal consumption is solid on its own, the area where they overlap has not been studied enough (Yener, 2022).

Three main gaps can be identified: Most studies on halal consumption look at direct factors like religiosity, trust, certification, or how consumers perceive the quality of products (Mahliza & Aditantri, 2022). On the other hand, research on boycotts mainly focuses on emotions like anger, ethnocentrism, or political views that lead to reduced

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use of the targeted products (Aslan, 2023). Few studies have clearly connected attitudes and emotions related to boycotts with a move towards buying halal products as an alternative. Even though consumer anger is often seen as a key emotion driving boycotts (Aji et al., 2025), its role as a link between attitudes towards boycotts, religious beliefs, and the intention to buy halal products is rarely tested using PLS-SEM. Also, while social norms are well known in TPB research as predictors, their role in influencing how anger translates into a desire to buy halal products whether they strengthen or weaken that connection has not been well studied (Jafari & Saleh, 2024). Despite many high-profile boycotts in countries like Malaysia, Indonesia, and the Gulf states that target non-halal or politically sensitive brands, there is not much academic work focusing on these social and religious dynamics.

Most existing studies either look at the intention to buy halal products without considering what triggered the boycott, or they look at boycotts in general without linking them to halal alternatives. Based on the identified gaps, the present study seeks to develop and empirically test a PLS-SEM model that integrates boycott-related constructs with halal purchase intention. Specifically, the objectives are:

1. To examine the influence of boycott attitude, religiosity, and halal knowledge on consumer animosity toward boycotted products.
2. To investigate the direct effect of halal knowledge on halal purchase intention.
3. To test the mediating role of consumer animosity in the relationships between boycott attitude and religiosity with halal purchase intention.
4. To assess the direct effect of consumer animosity on halal purchase intention.
5. To evaluate the moderating effect of subjective norms on the relationship between consumer animosity and halal purchase intention.

Through these goals, the study seeks to build on current research about halal consumption and boycotts by bringing them together into one clear model. This model is based on the Theory of Planned Behaviour and the Value-Attitude-Behaviour model. First, it adds value to existing research by connecting two different areas: boycotting and buying halal products. By looking at boycott attitudes, religious beliefs, and knowledge about halal as factors that come before actions, and by seeing consumer anger as something that affects behaviour, and social pressures as something that influences how these factors work, the model gives a more complete picture of why people buy halal products during boycotts. Second, it uses the Theory of Planned Behaviour and the Value-Attitude-Behaviour model in a new way. Adding consumer anger as an emotional factor helps to cover more than just thoughts, which is what the Theory of Planned Behaviour usually focuses on. Also, including religious beliefs and knowledge about halal helps to expand the Value-Attitude-Behaviour model by showing specific values that are important in cultural and religious contexts. Third, the study fills a gap by looking at a country where most people are Muslim, and where following halal rules is not just an option but often a religious requirement. This helps to understand the social and religious reasons behind buying halal products, which are not present in non-religious boycott situations.

From a business and policy perspective, the study has several important points. Boycotts can cause a quick increase in demand for halal products. By understanding the psychological and social reasons behind this change, businesses can better predict and manage this increased demand with focused marketing and stock planning. Also, the findings can help halal brands shape their messages to connect with both religious and ethical concerns. For example, they

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can highlight religious compliance for those who are very religious and ethical solidarity for those who are more socially motivated. This can help to increase purchase intentions. In addition, policymakers and halal certification bodies can use these insights to promote halal standards not just as a religious requirement but also as a choice that reflects ethical and political values in response to boycotts. Also, increasing consumer knowledge about halal can directly raise purchase intentions and indirectly help the process of shifting demand from boycotting to buying halal products. Campaigns that raise public awareness and clear labels can then have a real effect on consumer choices. Beyond business and policy, this research emphasizes the role of consumption as a way to express social and political views in Muslim societies. By linking boycotts to the purchase of halal products, it shows how religious identity, social norms, and shared emotions shape market trends. This kind of understanding can lead to more respectful marketing, better cross-cultural communication, and more responsible corporate actions.

2. LITERATURE REVIEW

2.1 Theoretical Foundation

2.1.1 Theory of Planned Behaviour (TPB)

The Theory of Planned Behaviour, introduced by Ajzen in 1991, suggests that a person's intention to do something depends on three main things: their attitude towards the behaviour, the social pressure they feel, and how confident they are in their ability to carry out the behaviour. In the area of consumer behaviour, this theory has been used a lot to understand why people might choose to buy ethical, sustainable, or halal products. When it comes to a boycott of certain products and the shift to halal alternatives, TPB explains that a person's positive feelings towards halal options (Zejjari & Benhayoun, 2025). The pressure they feel from others to avoid boycotted products, and their confidence in being able to change their buying habits can all influence their decision to purchase halal products (Salma & Aji, 2023). In this context, the consumer's negative feelings towards the boycotted products act as an emotional factor that shapes their view of the halal products, while the social pressure comes from the influence of people they care about or respect.

2.1.2 Value–Attitude–Behaviour (VAB) Model

The Value-Attitude-Behaviour model, introduced by Homer and Kahle in 1988, suggests that strong personal values affect how people feel about things, and those feelings then influence their actions. In the case of halal consumption, religiosity is a key value that shapes people's views on halal products and how they respond to boycotts, as shown by Bonne and others in 2007. Likewise, having knowledge about halal practices acts as a valuable mental resource that helps build positive feelings toward buying halal products. The VAB model helps explain how religiosity and halal knowledge can lead to less consumer anger and a higher chance of purchasing halal products.

2.1.3 Consumer Boycott and Animosity Theory

The consumer animosity theory, introduced by Klein and others in 1998, suggests that negative feelings toward a country, brand, or company can make consumers less likely to buy its products, regardless of how good the product is perceived to be. In situations where people boycott a brand, this animosity often comes from issues like politics, religion, or ethics. These feelings can influence consumers to choose other products that better match their values,

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as shown by Fitri et al. (2024). In Muslim markets, for example, negative feelings toward brands that aren't halal-certified or are linked to political issues can lead people to switch to halal-certified options instead.

2.2 Hypotheses Development

2.2.1 Boycott Attitude and Consumer Animosity

Boycott attitude shows how someone feels about joining a boycott (Tao et al., 2022). Previous research suggests that people who support a boycott tend to have stronger negative feelings toward the company or group being boycotted (Sari & Games, 2024). When the target of the boycott is linked to products that are not halal or conflict with cultural values, this negative attitude can lead to more hostility and encourage people to avoid those products altogether.

H1: Boycott attitude positively influences consumer animosity toward boycotted products.

2.2.2 Religiosity and Consumer Animosity

Religiosity influences how people spend money by making them consider moral and spiritual values when they make buying choices (Assiddiqi et al., 2024). People who are very religious are more likely to see boycotts as something they should do because it aligns with their religious beliefs when a company goes against those beliefs (Jafari & Saleh, 2024). This way of thinking about morality can increase negative feelings toward products that are boycotted, especially if those products don't meet halal standards.

H2: Religiosity positively influences consumer animosity toward boycotted products.

2.2.3 Halal Knowledge and Halal Purchase Intention

Halal knowledge means that consumers understand the rules about what is halal, how products are certified, and whether they meet halal standards (Rafiki et al., 2024). When people have good knowledge about halal, they can better recognize and choose halal products, which makes them more likely to buy them (Can, 2022). Compared to things like boycotting certain products or being religious, knowing about halal has a more direct effect on the decision to buy. It helps reduce confusion and worries about whether a product is truly halal.

H3: Halal knowledge positively influences halal purchase intention.

2.2.4 Consumer Animosity and Halal Purchase Intention

According to animosity theory, negative emotions toward certain brands or products motivate consumers to substitute these with acceptable substitutes available in market (Husaeni & Ayoob, 2025). In Muslim marketplaces, animosity toward boycotted products may redirect purchase intentions of users toward halal-certified items as both a religious and political statement (Anggarkasih & Resma, 2022).

H4: Consumer animosity positively influences halal purchase intention.

2.2.5 Mediating Role of Consumer Animosity

The mediation perspective is grounded in both TPB and animosity theory: boycott attitude and religiosity influence purchase intention indirectly through the emotional pathway of animosity. Boycott supporters and highly religious

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individuals may not automatically translate values into purchasing behaviour; instead, the emotional activation of animosity strengthens the motivation to choose halal alternatives. Prior research in boycott contexts supports such mediating effects (Masruroh & Mahendra, 2022).

H5a: Consumer animosity mediates the relationship between boycott attitude and halal purchase intention.

H5b: Consumer animosity mediates the relationship between religiosity and halal purchase intention.

2.2.6 Moderating Role of Subjective Norms

Subjective norms show how people think others might approve or disapprove of a behavior (Ajzen, 1991). In the Theory of Planned Behavior, strong support from people around you for buying halal products can make the feeling of animosity more powerful when it comes to deciding to buy. For example, if family, friends, and community leaders all support buying halal as a way to respond to a boycott, the emotional push from animosity is more likely to lead to a real decision to buy. But if there isn't much support from others, this emotional push might not be as strong.

H6: Subjective norms positively moderate the relationship between consumer animosity and halal purchase intention, such that the relationship is stronger under high subjective norms.

2.3 Conceptual Framework

Based on TPB, the VAB model, and consumer animosity theory, the proposed framework identifies boycott attitude, religiosity, and knowledge about halal as important factors that influence consumer behavior (Homer & Kahle, 1988). Consumer animosity plays a key role in connecting boycott attitude and religiosity to the intention to buy halal products. Additionally, subjective norms affect how animosity influences the decision to purchase halal products. This model brings together different theories into one framework, filling in gaps from previous studies by linking boycott actions with halal purchasing in a comprehensive way.

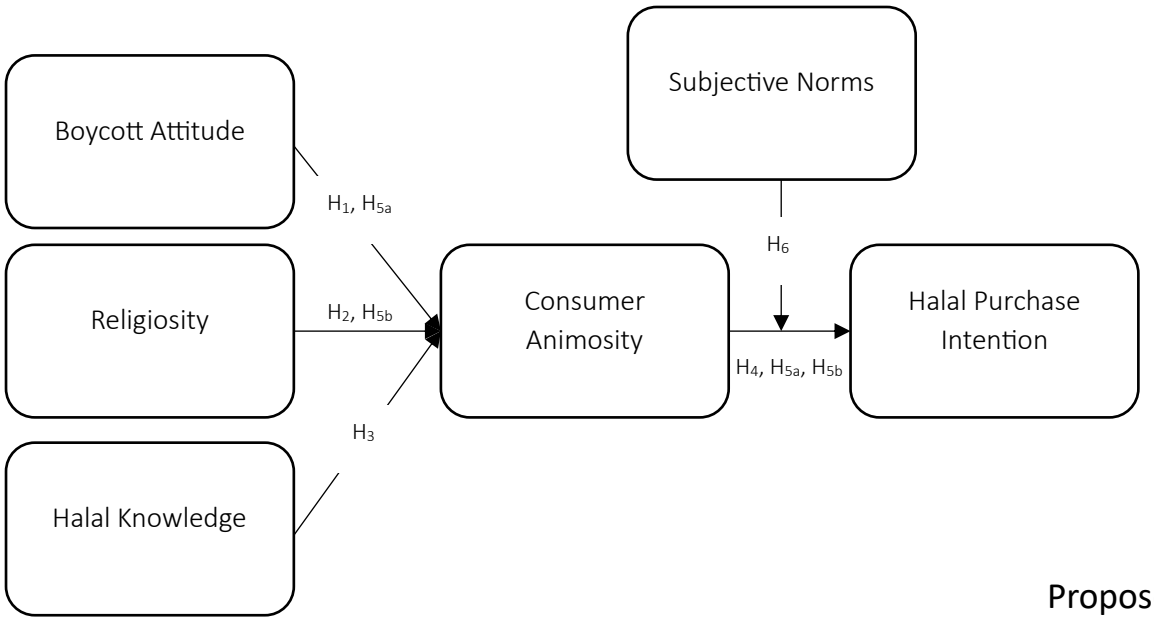

Figure 1
Proposed Framework

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3. METHODOLOGY

3.1 Research Design and Study Setting

This study uses a quantitative, cross-sectional survey approach to explore how boycott attitude, religiosity, knowledge about halal, consumer animosity, subjective norms, and the intention to buy halal products are connected. This design aligns with previous research in consumer behaviour that has used the Partial Least Squares Structural Equation Modelling (PLS-SEM) method. This technique is good for extending theories, making predictions, and analysing models that include both mediation and moderation effects (Hasan et al., 2025). The study takes place in Pakistan where most people are Muslim, and there has been a growing trend of boycotting foreign or non-halal brands, especially on traditional and social media. Pakistan is chosen as an example because it has a well-established halal certification system, often sees consumer-driven boycotts, and has a high level of public awareness about halal standards. This setting offers a relevant cultural and religious context for testing the model.

3.2 Population, Sampling Technique, and Sample Size

3.2.1 Population

The target population comprises Muslim consumers of Pakistan aged 18 years and above who are aware of at least one recent boycott campaign targeting products perceived as non-halal or inconsistent with Islamic values. Inclusion criteria require participants to (a) have purchased halal products in the past six months, and (b) possess at least minimal awareness of halal certification.

3.2.2 Sampling Technique

A non-probability purposive sampling method is applied to ensure that respondents fit the criteria of being active or potential halal product consumers with exposure to boycott discourse. This approach is widely used in consumer boycott and halal consumption research where specific knowledge and awareness are prerequisites for participation. To enhance diversity, data will be collected from urban, suburban, and semi-urban areas using both online and face-to-face survey distribution channels.

3.2.3 Sample Size

The minimum sample size is determined using the 10-times rule (Hair et al., 2017) for PLS-SEM. This rule suggests that the sample size should be at least 10 times the maximum number of arrows pointing to any construct in the structural model. In this study, the most complex construct, consumer animosity, has two predictors—boycott attitude and religiosity—so the minimum sample size based on this rule is 20 cases. However, this rule is considered to be quite conservative. To achieve greater statistical power and better generalizability, the study uses G*Power 3.1 software with the following parameters: a medium effect size ($f^2 = 0.15$), an alpha level of 0.05, a power of 0.95, and two predictors. The result of this calculation is a minimum of 107 respondents. Following the recommendations for PLS-SEM and to account for any missing or unusable data, the study aims to collect 400 completed responses.

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3.3 Measurement Tools

All constructs are operationalized using established scales from prior literature, adapted to the boycott–halal context. Responses are measured on a 5-point Likert scale (1 = strongly disagree, 5 = strongly agree) to capture nuanced perceptions.

3.4 Measurement Tools

Table 1. Measurement Tools

Construct	Definition	Sample Items (Adapted)	Source(s)
Boycott Attitude (BA)	A consumer's evaluative disposition toward participating in a boycott, reflecting perceived efficacy, moral justification, and willingness to avoid targeted products.	BA1: I believe boycotting certain products is an effective way to express my beliefs. BA2: I am willing to avoid products from boycotted companies. BA3: Participating in a boycott is an important way to show solidarity with my values. BA4: I support boycotts against companies that conflict with my religious or ethical beliefs.	(Farah & Newman, 2010; Sen et al., 2001)
Religiosity (REL)	The degree to which an individual's religious beliefs influence their attitudes, values, and behaviours, particularly in consumption.	REL1: My religious beliefs guide my buying decisions. REL2: I strive to follow Islamic teachings in daily life. REL3: Religion is an important part of my identity. REL4: I avoid products that conflict with my religious beliefs. REL5: I often think about religious principles when making purchase decisions.	(Essoo & Dibb, 2004; Shah Alam & Mohamed Sayuti, 2011)
Halal Knowledge (HK)	The extent of a consumer's awareness and understanding of halal concepts, certification processes, and product compliance.	HK1: I understand the meaning of halal and haram in product contexts. HK2: I can identify authentic halal certification marks. HK3: I know the criteria used to certify a product as halal. HK4: I can differentiate between halal-certified and non-certified products.	(Golnaz et al., 2010; Sardiana, 2020)
Consumer Animosity (ANX)	Negative feelings toward boycotted brands, companies, or	ANX1: I feel hostile toward boycotted brands. ANX2: I am reluctant to support these	(Abdul-Latif & Abdul-Talib, 2022; Mandler et al., 2023)

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	products, leading to avoidance regardless of product quality.	companies. ANX3: I avoid buying from brands that are being boycotted. ANX4: I feel angry when I see products from boycotted companies.	
Halal Purchase Intention (HPI)	The likelihood or willingness of a consumer to buy halal-certified products in the future.	HPI1: I intend to buy halal-certified products whenever possible. HPI2: I will choose halal alternatives over non-halal options. HPI3: I am likely to purchase halal products in the future. HPI4: I will make an effort to buy only halal-certified products.	(Khan et al., 2021; Vizano et al., 2021)
Subjective Norms (SN)	Perceived social pressure from important referents to engage or not engage in halal purchasing behavior.	SN1: People important to me think I should buy halal products. SN2: My family encourages me to purchase halal-certified products. SN3: My community supports buying halal-certified products as part of the boycott.	(Ajzen, 1991; Assiddiqi et al., 2024)

3.5 Data Collection Procedure

Data has been collected over a six-week period through a combination of self-administered online surveys (via Google Forms) and paper-based questionnaires distributed at public locations such as shopping malls, universities, and mosques. This dual-mode approach is intended to maximize reach and include respondents from different age groups and technology access levels.

An introductory section of the survey explains the study purpose, assure confidentiality, and obtain informed consent. Respondents will be screened for eligibility based on the inclusion criteria. For online distribution, targeted outreach will be made through halal consumer groups, Islamic NGOs, and boycott-related social media pages. For offline distribution, trained enumerators will approach potential participants and provide brief explanations.

3.6 Data Analysis Techniques

Data analysis was conducted using Smart PLS 4.1 for measurement and structural model evaluation.

3.6.1 Preliminary Data Screening

- Removal of incomplete or invalid responses
- Descriptive statistics to profile respondents (SPSS v27)
- Assessment of normality, though PLS-SEM does not require multivariate normality.

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- Measurement Model Assessment (Reflective constructs)
- Indicator reliability (outer loadings ≥ 0.70)
- Internal consistency reliability (Cronbach's alpha and composite reliability ≥ 0.70)
- Convergent validity (Average Variance Extracted ≥ 0.50)
- Discriminant validity using Fornell–Larcker criterion and HTMT ratio (<0.85).

3.6.2. Structural Model Assessment

- Path coefficient significance via bootstrapping (5,000 resamples)
- Coefficient of determination (R^2) for endogenous constructs
- Effect size (f^2) and predictive relevance (Q^2)
- Testing of mediation (consumer animosity) using bootstrapped indirect effects
- Testing of moderation (subjective norms) using product indicator or orthogonalized approach in Smart PLS.

3.6.3 Hypothesis Testing

Hypotheses will be supported if path coefficients are significant ($p < 0.05$) and in the predicted direction

4. RESULTS

4.1. Demographics

A total of 400 questionnaires were distributed (250 online, 150 offline). Of these, 362 were returned, yielding a 90.5% response rate. After screening for incomplete and invalid responses, 350 usable cases remained for analysis.

Table 2. Demographics

Variable	Category	Frequency	Percentage (%)
Gender	Male	172	49.1
	Female	178	50.9
Age	18–25	102	29.1
	26–35	138	39.4
	36–45	72	20.6
	46+	38	10.9
Education	Secondary	56	16
	Diploma/Bachelor's	204	58.3
	Postgraduate	90	25.7
Monthly Income	< PKR. 50,000	78	22.3
	PKR 51,000 - 150,000	174	49.7
	PKR 150,000 and above	98	28

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4.2 Measurement Model Assessment

4.2.1 Indicator Reliability

All item loadings exceeded the 0.70 threshold (Hair et al., 2017), ranging from 0.732 to 0.894. This confirms that each indicator reliably measures its construct.

Table 3. Outer Loadings, Reliability and Validity

Construct	Item	Loading	Cronbach's Alpha	Composite Reliability (CR)	AVE
Boycott Attitude (BA)	BA1	0.812	0.846	0.895	0.68
	BA2	0.854			
	BA3	0.823			
	BA4	0.801			
Religiosity (REL)	REL1	0.872	0.884	0.918	0.69
	REL2	0.861			
	REL3	0.823			
	REL4	0.781			
	REL5	0.832			
Halal Knowledge (HK)	HK1	0.802	0.829	0.888	0.67
	HK2	0.833			
	HK3	0.821			
	HK4	0.794			
Consumer Animosity (ANX)	ANX1	0.861	0.867	0.911	0.72
	ANX2	0.894			
	ANX3	0.832			
	ANX4	0.81			
Halal Purchase Intention (HPI)	HPI1	0.814	0.872	0.915	0.73
	HPI2	0.854			
	HPI3	0.872			
	HPI4	0.852			
Subjective Norms (SN)	SN1	0.782	0.792	0.873	0.7
	SN2	0.876			
	SN3	0.82			

4.2.2 Discriminant Validity

Table 4. Fornell Larcker Criterion

Construct	BA	REL	HK	ANX	HPI	SN
BA	**0.825**					
REL	0.412	**0.831**				
HK	0.325	0.388	**0.816**			

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ANX	0.531	0.478	0.354	**0.848**		
HPI	0.416	0.391	0.478	0.562	**0.854**	
SN	0.298	0.366	0.332	0.415	0.489	**0.834**

Fornell–Larcker criterion shows that each construct's square root of AVE (diagonal) is greater than its correlations with other constructs.

4.3 Path Coefficients and Hypothesis Testing

Bootstrapping with 5,000 resamples was performed to assess the significance of path coefficients.

Table 5. Path Coefficients

Hypothesis	Path	β	t-value	p-value	Decision
H1	BA → ANX	0.421	8.562	0.000	Supported
H2	REL → ANX	0.317	6.823	0.000	Supported
H3	HK → HPI	0.296	5.712	0.000	Supported
H4	ANX → HPI	0.418	8.991	0.000	Supported
H5a	BA → ANX → HPI	0.176	5.002	0.000	Supported (Mediation)
H5b	REL → ANX → HPI	0.133	4.221	0.000	Supported (Mediation)
H6	SN × ANX → HPI	0.102	2.354	0.019	Supported (Moderation)

4.4 Coefficient of Determination (R^2)

ANX: $R^2 = 0.412$ → 41.2% of variance explained by BA and REL.

HPI: $R^2 = 0.526$ → 52.6% of variance explained by HK, ANX, and SN × ANX.

4.4.1. Effect Size (f^2)

- BA → ANX: 0.231 (medium)
- REL → ANX: 0.146 (small–medium)
- HK → HPI: 0.122 (small–medium)
- ANX → HPI: 0.256 (medium–large)
- SN × ANX → HPI: 0.028 (small)

4.4.2 Predictive Relevance (Q^2)

- **ANX**: $Q^2 = 0.273$ (medium predictive relevance)
- **HPI**: $Q^2 = 0.319$ (medium–large predictive relevance)

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4.4.3 Moderation Analysis

The interaction term (SN × ANX) significantly predicted HPI (β = 0.102, p = 0.019). A simple slopes analysis revealed that the relationship between ANX and HPI is stronger when subjective norms are high (β = 0.514) compared to low (β = 0.322).

4.5 Summary of Hypotheses Testing

Table 6. Summary of Hypotheses

Hypothesis	Statement	Supported?
H1	Boycott attitude positively influences consumer animosity.	Yes
H2	Religiosity positively influences consumer animosity.	Yes
H3	Halal knowledge positively influences halal purchase intention.	Yes
H4	Consumer animosity positively influences halal purchase intention.	Yes
H5a	Consumer animosity mediates the relationship between boycott attitude and halal purchase intention.	Yes
H5b	Consumer animosity mediates the relationship between religiosity and halal purchase intention.	Yes
H6	Subjective norms moderate the relationship between consumer animosity and halal purchase intention.	Yes

5. DISCUSSION

This study aimed to investigate the impact of boycott attitudes, religiosity, and halal knowledge on halal purchase intentions, with consumer animosity as a mediator and subjective norms as a moderator. The findings offer important insights into how boycott movements can indirectly shape purchasing behavior for halal products, while also confirming and extending earlier studies. The results indicate a significant positive relationship between boycott attitude and consumer animosity (β = 0.421, p < 0.001), confirming H1. This finding aligns with (Farah & Newman, 2010), who noted that individuals who strongly support boycott actions tend to develop heightened negative emotions toward the targeted brands or companies. In our context, those who see boycotts as a morally justified consumer tool are more likely to experience hostility toward boycotted firms, which later translates into avoidance behaviour.

Similar results have been reported by Husaeni and Ayoob (2025), who found that boycott participation is driven by the belief that such actions are effective in punishing unethical companies. However, our study extends this by

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situating the boycott in a religious–ethical framework. While Golnaz et al. (2010) emphasized nationalism as a driver of animosity, our results suggest that in a Muslim-majority setting, religiously motivated boycotts create animosity that is not only political or economic but also spiritual in nature. This adds a culturally specific dimension to the existing literature. Religiosity also showed a positive and significant effect on consumer animosity ($\beta = 0.317$, $p < 0.001$), supporting H2. This is consistent with Essoo and Dibb (2004), who argued that religiosity strongly influences consumption patterns, especially in contexts where religious norms directly affect product acceptability. Our findings suggest that higher religiosity makes consumers more sensitive to perceived ethical and religious violations by companies, leading to stronger animosity toward those firms. Previous research in halal consumer behavior, such as (Mahliza & Aditantri, 2022), shows that religiosity strengthens ethical judgments about consumption. However, few studies have explicitly linked religiosity to boycott-induced animosity. By demonstrating this connection, our study expands the scope of religiosity research beyond positive brand attachment to include negative brand rejection.

Halal knowledge was found to significantly predict halal purchase intention ($\beta = 0.296$, $p < 0.001$), supporting H3. This is in line with Golnaz et al. (2010) and Sari and Games (2024), who reported that awareness and understanding of halal principles enhance consumers' likelihood of choosing halal products. Our results reaffirm that consumers who are knowledgeable about halal certification processes and product compliance are better equipped to make informed purchase decisions that align with both their religious and boycott-related motivations. Notably, our findings complement Vizano et al. (2021), who found that halal knowledge positively influences trust in halal certification bodies, which in turn impacts purchase decisions. The present study suggests that in a boycott context, knowledge also plays a role in steering consumers toward halal products as a safer, more ethical alternative to boycotted brands.

The positive link between consumer animosity and halal purchase intention ($\beta = 0.418$, $p < 0.001$) supports H4 and is consistent with Salma and Aji (2023), who observed that animosity can directly lead to brand avoidance and substitution behaviour. In our case, animosity toward boycotted brands seems to create an active push toward halal-certified alternatives. This finding adds to the theoretical discussion on the Substitution Effect in Consumer Boycotts Shah Alam and Mohamed Sayuti (2011), which posits that consumers will seek alternative products that better align with their moral or political stances. Our study confirms that halal products serve as a natural substitute for boycotted goods in religiously motivated boycott movements.

The mediation analysis revealed that consumer animosity significantly mediates the relationships between boycott attitude and purchase intention ($\beta = 0.176$, $p < 0.001$) and between religiosity and purchase intention ($\beta = 0.133$, $p < 0.001$), supporting H5a and H5b. This finding builds on the work of Muna and Eka Mitariani (2024), who found that animosity mediates the link between socio-cultural drivers and brand avoidance. In our study, both ideological (boycott attitude) and moral–spiritual (religiosity) drivers operate through animosity to influence halal purchase intentions. This dual mediation suggests that animosity is not merely a by-product of boycotts but a central psychological mechanism that converts ethical or religious dissatisfaction into actionable consumer behaviour.

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The moderation analysis supports H6, showing that subjective norms strengthen the effect of consumer animosity on halal purchase intention (β = 0.102, p = 0.019). This resonates with the Theory of Planned Behaviour (Ajzen, 1991), which holds that perceived social pressure influences behavioural intentions. When individuals believe that important social referents — such as family, religious leaders, or community peers approve of boycotting and halal purchasing, their animosity toward targeted brands is more likely to translate into actual purchase intentions for halal alternatives. Similar findings have been reported by Aslan (2023), who found that subjective norms strongly influence halal purchase decisions in Malaysia. Our results extend this by demonstrating that social influence also amplifies the behavioural consequences of animosity in boycott situations.

From a theoretical standpoint, our findings contribute to the boycott literature by integrating Religious Consumption Theory and Animosity Theory within the PLS-SEM framework. This integrated approach clarifies the psychological pathway (via animosity) through which boycott attitudes and religiosity influence halal purchasing. The moderation effect of subjective norms further strengthens the application of the Theory of Planned Behaviour in explaining socially driven consumer activism. From a managerial perspective, these findings suggest that halal product marketers can strategically position their brands as ethical and socially responsible alternatives during boycott campaigns. Marketing messages emphasizing halal authenticity, religious compliance, and community approval may resonate more strongly when consumer animosity toward boycotted brands is high.

Moreover, policymakers and halal certification bodies could leverage boycott movements as opportunities to promote halal literacy. Since knowledge significantly predicts purchase intention, educational campaigns could be integrated into boycott messaging to help consumers identify credible halal alternatives. Overall, the pattern of results aligns with earlier findings from (Farah & Newman, 2010; Khan et al., 2021) in showing that animosity is a potent driver of avoidance and substitution behaviours. However, our study adds a religious dimension, highlighting that in Muslim markets, boycotts are often intertwined with religious identity and halal compliance. Furthermore, the mediation and moderation effects we observed extend the work of (Abdullah et al., 2021) by showing that religiosity and social norms do not just directly influence halal purchase intention but also shape the emotional and social contexts that convert attitudes into actions. Finally, while past boycott studies have often been situated in political or nationalist contexts (Fitri et al., 2024), our work demonstrates that religiously motivated boycotts follow similar psychological pathways but are reinforced by moral–spiritual obligations, making them potentially more enduring and impactful.

6. LIMITATIONS

While this study provides valuable insights into the relationship between boycott attitudes, religiosity, halal knowledge, consumer animosity, and halal purchase intentions, several limitations should be acknowledged:

- **Cross-Sectional Design** – The data were collected at a single point in time, which limits the ability to establish causal relationships. Consumer attitudes and purchase intentions may change over time, especially as boycott movements gain or lose momentum.

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- **Self-Reported Measures** – The reliance on self-reported data introduces the possibility of social desirability bias, particularly on sensitive constructs such as religiosity and boycott participation.
- **Cultural Specificity** – The sample was drawn from a predominantly Muslim context. The findings may not generalize to non-Muslim markets or mixed-cultural settings where halal consumption has different connotations.
- **Boycott Context Dependency** – The boycott studied here may be tied to specific socio-political circumstances. Results could differ for other boycott targets or in different geopolitical climates.
- **Limited Behavioural Data** – While the study measured purchase intention, it did not track actual purchasing behaviour. Future studies incorporating sales data or observational measures could provide more robust validation.

7. RECOMMENDATIONS

7.1 For Marketers of Halal Products

- **Position Halal as an Ethical Alternative:** Use boycott contexts to reinforce halal products as both morally and religiously compliant alternatives.
- **Leverage Community Influence:** Collaborate with religious leaders, influencers, and community groups to amplify positive subjective norms about halal purchasing.
- **Educate Consumers:** Develop campaigns to enhance halal literacy, helping consumers identify genuine certification and understand its meaning.

7.2 For Policymakers and Halal Certification Bodies

- **Integrate Boycott Messaging into Halal Awareness Programs:** Link boycott campaigns with halal product promotion to shift purchasing patterns toward certified goods.
- **Strengthen Certification Visibility:** Ensure halal certification logos are prominent and clearly distinguishable to increase consumer trust and recognition.
- **Monitor and Counter False Claims:** Prevent misuse of “halal” labels by strengthening regulatory enforcement, especially during boycott periods when demand surges.

7.3. For Future Researchers

- **Longitudinal Studies:** Track changes in attitudes, animosity, and purchase behaviour over time during different boycott phases.
- **Cross-Cultural Comparisons:** Examine whether the mediating role of animosity and the moderating effect of subjective norms hold in mixed or non-Muslim markets.
- **Behavioural Data Integration:** Use point-of-sale data, shopping receipts, or digital purchase logs to complement self-reported measures.

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8. CONCLUSION

This study examined the influence of boycott attitudes, religiosity, and halal knowledge on halal purchase intentions, with consumer animosity as a mediator and subjective norms as a moderator. Using a PLS-SEM approach, the results demonstrated that boycott-related attitudes and moral–spiritual values can significantly drive consumers toward halal alternatives, largely through the emotional pathway of animosity toward boycotted brands. Furthermore, subjective norms strengthen the translation of animosity into purchase intentions, highlighting the power of community influence.

Theoretically, this research bridges boycott literature and halal consumer behaviour studies, showing that religiously motivated boycotts operate within the same psychological mechanisms as political or nationalist boycotts, but with added moral intensity. Practically, the findings suggest that marketers and policymakers can strategically leverage boycott movements to promote halal products — not by fuelling hostility, but by providing credible, ethical, and socially endorsed alternatives.

Ultimately, the study reinforces that boycotts are not just acts of protest — they are opportunities for market redirection. When properly understood and engaged, they can foster positive behavioural shifts toward ethical and religiously compliant consumption, creating lasting change in consumer markets.

AUTHOR'S CONTRIBUTION AND DECLARATIONS

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Furthermore, this research did not involve the use of animals, plants, or any biological specimens requiring ethical approval. Therefore, ethical clearance from an institutional review board, prior informed consent (PIC) from respondents, or animal/plant welfare approvals are not applicable to this study.

The author(s) affirm full compliance with international ethical standards for research and publication.

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